

The Brethren Evangelist,
THE BRETHREN CHURCH PAPER,
Ashland, Ohio.

The Church and Field.

Eld. A. J. Hixson reports four additions by baptism and one more applicant.

A brother from a conservative neighborhood writes us: "I am going to move away from here. There are four ministers here but no sermons in four weeks."

Sister Disler, of Emlenton, Pa., calls our attention to a mistake made in spelling her husband's name in his obituary notice. It should have been Disler instead of Disber.

Bro. J. H. Worst preached his first sermon in the new school house in Williamsport, Dakota Sunday the 5th inst. He has engaged to continue the services for one year.

Elder H. R. Holsinger left us for a brief sojourn to Berlin, Pa. He did not fully disclose his business to us, but we suspect that he will not refuse an invitation to regale himself on the delicious Spotza if he gets an opportunity.

Bro Isaac Kilhefner called at the sanctum this week and told us all about the bad roads and backward Spring. But that is not all he told us. He has abiding confidence in the cause of the Master and is planning to do his part in the summer's campaign. He goes to West Liberty to preach for the Brethren there next Saturday.

A. P. Gibson of Mayfield, Kan., writes us that the conduct of certain Elders of the opposition had made the Dunkard cause odious in that neighborhood, but that there is some change for the better now, and he hopes to be able soon to report subscribers to the EVANGELIST from that place.

W. G. Lewis, of Gere, Barton Co., Kan., writes us, "My wife and I think that your paper is rich in soul cheering thoughts of a home in heaven, where the toil and turmoil of this life are not to be found. We are glad for the Gospel alone church. May God bless the good cause for which you are laboring."

We have mailed the EVANGELIST to Miss Sophia Saxild, Copenhagen, Denmark. This was her address when last heard from and if changed, we expect to be informed of it. This is the young lady we referred to in an editorial a few weeks ago. Our information came from Mt. Morris, Ill., but not from Prof. Sharp. We have not heard from him lately.

We received a letter from Jenny Lind P. O. Cal., with no other signature but 'Yours Truly' ordering the EVANGELIST for herself or himself, and for "Misses Powel." Our subscribers at that place will please notice this and inform us whether there is any one there answering to the name of Yours Truly as we do not like to risk sending to that address lest it might not be received by the proper person.

FUNKSTOWN, Md., April 13.—In addition to those reported last week, I have the pleasure of reporting three more members by baptism, daughters of sister Snader, two single and one married. Sister S. has six children in the church and one, with her husband, in heaven, and one yet remains to come to Christ, Her-

mon, over whose head twelve summers have not yet passed. May they form a family in heaven.

I have just been called on to visit a party who wishes baptism, but friends are trying to prevent. How strange that obstacles are thrown between souls and their God.

NICKERSON, KANS., April 15.—The Brethren Church at Nickerson, Kansas, will hold a lovefeast at or near what is called the Olmstead schoolhouse, on the 23rd of May, 1885. A cordial invitation is extended to all Brethren coming on the cars will be met by brother J. W. Beer or brother J. S. Leamon, at Nickerson. Brethren coming will notify either of the above named brethren. May the blessing of God attend our meeting.

By order of the church,
C. C. BARNARD, Clerk.

SCHUYLKILL, PA., March 30.—I, yesterday, for the first time, beheld some verses, written after the death of my father, Isaac Price, by a dear old sister, two months younger than himself; a schoolmate of his boyhood days and a highly respected and valued friend and sister in the church. She, Susan Sidle, had sent her verses to the *Messenger*, but they for some reason did not see fit to publish them. As, in my judgment, the composition is fully up to the standard of most similar productions in that paper, I cannot imagine what objection they could have had unless, indeed, the controller would deny the old veteran a place in the realms above, and deny that the memory of his character, profession and practice could have a beneficial influence upon us.

LINES BY SUSAN SIDLE ON THE DEATH OF OUR BELOVED BROTHER, ISAAC PRICE.

He is gone to blissful realms above,
Where inmates never die;
Where sighs and griefs ne'er wound the ear,
Nor tears bedim the eye.

He's gone where angels 'round the throne
Of Heaven's eternal king,
In glorious garments are arrayed,
And holy anthems sing.

He's left a world of busy care,
Of sorrow and of woe,
For one where want is never known;
Affliction dare not go.

We cannot now behold his face,
Nor watch his sunny smile;
And yet, his memory guards our path,
Our erring feet from guile.

And when our pilgrimage is o'er,
We hope to meet him there;
And clasp glad hands on Canaan's shore,
And dwell together there.

B. FRANK PRICE.

Caution.

The reports circulated in Stark county, Ohio, by one, Jesse Calvert, that I am "likely to go to the Campbellites and preach single immersion," and that the cause which I represent is "dying out in Iowa," are absolutely false. We have been receiving persons, and of the best citizens, into the membership of the church until near fifty have been added inside of seven months. This man Calvert has been circulating all manner of reports derogatory to my standing as a man and minister, during the fall and winter, each and all of which he knows to be untrue. The reports that I do not believe in the "inspiration of the Bible," in "the future punishment of the wicked," that I am skeptical and preach the Gospel "for money," that I am morally as low as a man can get," that P. J. Brown of Congress, Ohio, preached favorable to the doctrine of a plurality of wives, and

H. R. Holsinger, while living in Chicago, Ill., a few years ago, was an infidel, and that J. H. Swihart is a very "bad man," have all emanated from him. I met him at Milledgeville, Ill., during the winter, and called upon him, to know of the truth of his statements. He then denied having said anything damaging to my reputation, and to escape, declared, in the presence of witnesses, that he knew nothing against me, except that I had left "the church, and abused it." He continues these slanderous reports against me to injure the cause I have the honor to represent; and that our younger members, unacquainted with Calvert's general reputation for veracity, may not be imposed upon, this is published. His stories are unworthy of belief, and his attacks upon us, libelous, and are made to satisfy an insatiate feeling of revenge. If he will cease to prostitute the sacred calling of which he professes to be a member, by resorting to the circulation of slanderous reports of our ministry and local congregations, and pursue an honorable, active ministry, we will have nothing to say that can possibly reflect discredit upon him or his public life. While this is given as a caution to our own people, it is also intended as a warning to him. And to him or his friends we hold ourselves responsible for its publication. If Calvert or the public demand proof for the above statements, that of the most unimpeachable character will be given. He had fair warning, and must blame no one but himself for this publication.

S. H. BASHOR.
Waterloo, Iowa, Apr. 10, '85.

Brother Brown is Here.

"What has become of brother Brown and the Fair Haven church?"—E. Mason in EVANGELIST No. 15.

Going right along as usual, brother Ed., and since you ask for it, I will tell you that we re-organized our Sabbath school for the ensuing summer on the second Sunday of this month, by electing the following officers: Superintendent, B. F. Swinehart; Assistant Superintendent, J. A. Martin; Secretary, Samuel Thorley; Treasurer, Samuel Troxal; Librarians, Alda Good and Leunie Ginter; with a field corps of competent teachers, and Clara Miller and Dillie Martin for choristers. We are ready for business. We had one session since, but the weather was unfavorable, and I had to preach a funeral in town, so I did not get down; but the Brethren who were there reported favorably. Yes, the little church stands there with its lights burning. Do you remember the contest between the Monitor and Merimac in Hampton Roads, in the winter of 1862-3? Well, if so, that's all.

We will have a Sunday School convention unless prevented by some power stronger than an interdict from an Annual Meeting, and we intend to make it a success, too.

As to including the State, our organization as formerly effected, only embraces Northern Ohio; but Brethren from Southern Ohio, or anywhere, will be entirely, positively, emphatically, yes; altogether, welcome; and we ask them to consider themselves invited, to not only come,

but assist in the work of the Convention. Time and program will be published in due time and we say again to brethren and sisters everywhere, come; we will try and have a treat for you in the shape of some departures from the monotony of the past. We also intend to leave room and time for some of that social chat, and forming acquaintance, just as you feel it should be; and, of course, we will put you, brother Mason, on the program, for surely, when a man points out a line of work and the propriety of certain things, he will show us his faith by his works,—and when you come to the convention, you will learn more fully what has become of

BROTHER BROWN.
Congress, O., April 17th.

Why She Joined the Brethren Church.

"I take the EVANGELIST and find it an interesting paper. I am glad to hear from all parts of the country that the Brethren Church is increasing in number. I joined the Brethren Church last winter when Bro. Mallott preached at Milford. I hope the Lord will enable me to hold out faithful to the end."

Some ask me why I joined the Brethren Church when all my relatives—even my parents are Conservatives. I answer it is because of the bad ruling in that church. I had a sister that was expelled for wearing a plain hat; she got no notice of her expulsion until eighteen months afterwards, and then the home elder here informed her of it. During the progress of a protracted meeting held by another elder from Warsaw, who was telling the young converts that there was no harm in wearing a hat, and that if they would join church they could wear them. So it seems different elders preach different gospels and have different rulings. I would sooner belong to a church that is governed by the one Gospel, and when its members all have the same mind and speak the same thing. Four of my class in Sunday school at the chapel were converted to Christ during Bro. Mallott's preaching. I wish he would come again soon as others might be ready to come to Christ also.

EMMA E. HOOVER.

Southern Ohio and the Sabbath School Convention.

We wish to answer brother Mason on the Sunday School convention question a little further than brother Brown has done in another column. Bro. Mason wanted to know why the State was not included in this Sunday School convention arrangement? If brother Mason will jog his memory a little, he will remember that such was the arrangement last year; but when at the convention held at North Liberty, it was found that the invitation for the whole State had not been heeded, and that not a single one appointed on the program from Southern Ohio, including brother Mason, had reported; we concluded that that section of the church considered itself too remote from Northern Ohio to work with us in convention and would likely want a convention of its own. Southern Ohio could have a convention of its own and Northwestern Ohio and part of Indiana and Michi-

gan might have their convention at short intervals, and there would be nothing to hinder in having a state convention at longer intervals. It makes it very annoying to the managers of a convention to place members on the program just to make the paper ornamental. There should be good assurance that the convention and not only the program paper should be ornamented by the Sunday school workers of Southern Ohio before they complain of being slighted.

If it is the wish of that section to be included in the organization, they should come in force this year and make their wants known and they will have no trouble in gaining admittance. We would like for them to attend the convention *en masse* at all events.

A Card of Thanks.

Before me is a list of the names of a number of brethren and friends, who contributed to our wants, to the amount of about \$30.00; and in addition to the above, a number met and saved wood enough to last next winter. We truly extend to all our sincere thanks, hoping that the Lord will reward them for remembering us so kindly.

R. K. BRINKLEY.
Huntington, Ind.

To Prof. J. C. Ewing.

Dear Brother: You may please address me care of EVANGELIST office, Ashland, Ohio.
Yours, NOSAM.

BABYHOOD, the only periodical in the world devoted wholly to the care of young children, has succeeded in securing the services of eminent specialists in every subject with which it deals. The April number contains articles on "The Care of Children's Hair," by Prof. George H. Fox, D. D.; "Isolation in Contagious Diseases," by Dr. L. Emmet Holt; "True Croup," by Prof. John H. Ripley, M. D., etc. Under the title of "Domestic Disinfection," George M. Sternburg, major and surgeon, U. S. A., publishes some of the results of the recent Government investigation into the properties of the best disinfectants. Among the miscellaneous articles is an especially entertaining and practical one, by an anonymous lady writer, entitled "Nurse's Day Out." Marion Harland's writing is as attractive as usual and the "Baby's Wardrobe," "Nursery Problems," and other departments contain the accustomed variety of useful hints. [15 cents a number, \$1.50 a year. 18 Spruce Street, New York.]

DIED.

HOLDERMAN.—Sarah Elizabeth Holderman, died April 7, 1885, aged 25 years 10 months and 28 days. She was the wife of Henry Holderman of Congress, Ohio. The deceased leaves a husband and two children. Funeral occasion improved by the writer.
WM. KIEFER.

MARRIED.

Among the many pleasant past occurrences in the Berlin Church was the wedding given by sister Louisa Myers, on Sunday evening March 22, 1885, in honor of the marriage of her only daughter, Sister Mary M., to our esteemed brother W. A. Seibert of the Somerset Church. The ceremony was witnessed and the fine supper enjoyed by a select few of the relatives and friends of the bride and groom, who all join in wishing the newly-married couple much joy and happiness in their new relation. May their domestic relations never be clouded as they travel together the path of this life, and on the morn of the resurrection may they be among the jewels gathered by the hand of the Great Master is our prayer.
J. H. KNEPPER, Pastor.

Patience, without energy is nothing more than a respectable kind of laziness.